ah-ken -- a bench to hold the metate
asron -- hoe
avutel -- digging stick
bastonudos -- those officials who carry the staff of office
batzil-booch -- large serving dishes or bowls
beybal-ja -- the marriage feast
brazada -- a unit of measure equivalent to the distance between the arms when extended
canoja -- a special container, made from a fluted tree trunk, for making chicha
cha -- a metate or grinding stone
chenkuluaj -- tamales
chuj-chut -- a red sash or belt of cotton
chunel -- a go-between in arranging a marriage
chojak -- net bags
eché -- an axe
jaubtic -- a measuring rod corresponding to the brazada in length
jícaras -- small individual bowls
jilote -- first fruits of the harvest
luk -- a coa, or curved machete with a long handle
machit -- a machete

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malal -- a red woolen ribbon worn in the hair
matzmalté (or vebalté) -- small tables
morral -- a sack hung from the shoulder containing seed
mucul pulato -- large pots
mukel-ja -- the meal and feast following the first year of a successful marriage
nabté -- the staff of office
nátil-kú -- a long shirt worn by men
olote -- corn cobs
oshe-vuelto-uaj-matz -- a meal given long after a marriage, by a husband to his wife's clan
pishol -- a palm hat
pus -- a temascal or structure used for steam baths
selab -- the cutting of grass from a plot where milpa had been the previous year
shanabil -- leather sandals
sok-uej -- cutting of bush grown for three or four years
stojyinam -- bride price
tarea -- a unit of measure equivalent to 8 brazada's square or 256 Sq. M.
temascal -- a structure used for steam baths
tzante -- small benches made of scooped-out tree trunks

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tzek -- a wool skirt worn by women
ual -- glass necklaces
ue-el olical -- lunch
ue-el sab -- breakfast
ue-el xmalcal -- supper
uesh -- short pants worn by men
yajk makte achish -- a custom of gift exchange, used by a boy's family to secure a wife for a son at some future time
yulel-chikinil -- earrings

5: Blom & LaFarge A,E-4,5 (1925) 1927 NV9 Tzeltal NV9
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the Guatemala border, which it overlaps at Gracias á Dios. They do not reach the highest part of the mountains. For the most part, they live in isolated tribal groups, although in some places, notably in Ocosingo Valley, they are attached to *haciendas* and *fincas*. Much of the easternmost country marked in the maps as belonging to them and the Chol is actually uninhabited wilderness, or, if occupied at all, is Lacandone territory.

Their immediate neighbours of the Highlands are the Zotzil and Chaneabal. The former speak a language differentiated from Tzeltal only by a shift of *a*, *e*, and *b* to Zotzil *o*, *i*, and *m*, respectively.* Chaneabal is spoken by a small group near Comitan. The people of that place say that the language is simply Tzeltal influenced by Mames contact. The list given in Appendix III, seems to bear this out. To the north, and around Tumbalá, are the Chol Indians, whose language is quite distinct, but, of all the other Mayance tongues, probably the nearest to the Highland group.

The language itself has been variously named Cendal, Tzendal, Cendales, Tzental, and Tzeltal. I have taken the latter form, as it most nearly represents the Indians' own form, *ts'eltal*, varied in careless speech to *tceltal*. The villages are spoken of as tribes, because each one forms a separate, self-governing unit. There is no evidence of cohesion within the language-group as a whole save during certain periods of uprisings. Individual villages may resemble tribes of another speech more closely than they do those of their own. The Mexican spelling of Tzeltal names is given first, followed by the phonetic spelling (See Appendix III), and the translation, if known.

The Bachajon live on the threshold of the pine country. Their farms may be found hidden away in the thick jungle land of mahogany and palms, through which their little hidden trails lead to houses tucked away out of sight of alien travelers. Altogether, they are estimated at five thousand families, but it is doubtful whether evidences of more than fifty farms could be seen by one passing along the trail through the heart of their country. The capital, Bachajon Village, is among the pines. There, periodically, the Spaniards used to round them up, that they might be more easily policed, and for the benefit of the church established there. Once there was a fine, stone church and a neat Cabildo with white walls, colonnade, and tiled roof. Both have been wrecked by the Indians, apparently because they did not like to be reminded of alien domination, for from the wreckage of the old church, they took tiles to roof their new one, and they have a straw-thatched Cabildo for the Maestro, or government agent.

*Starr (1903) quoting Sanchez (1899).

592 on the basis of the age and sex characteristics of the candidates, nor do they describe house membership in these terms.

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614 The two principles in terms of which the Aguacatenangeros would describe the membership of the household are rules of relations. The first rule states that members of the house should be lineally related to some one or more other persons in the house through males. The second rule states that: if the first rule does not apply, then the person in the house is a spouse of one such person to whom the first rule does apply. From the diagram, then, we may construct--with the aid of these two rules and the convention that the "over-under twenty" contrast is equivalent to the "with spouse-without spouse" contrast.

1. A is married to a, but either A is dead or a is dead.
2. B is married to b, and B is a lineal descendant of A.
3. C is married to c, and C is a lineal descendant of B.
4. D through I are unmarried siblings and are the lineal descendants of (most probably) C.

This may be expressed in a slightly more convenient manner by the following expression.[1]

[104]

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[1] Capital symbol = male. Small symbol = female. = = married. - = offspring. o = sibling. Slash through letter = deceased. Slash between letters = no relation expressed between letters.

See A. K. Romney's forthcoming work on this subject.

Glossary

• 104 *ʔahc'al* mud; body (in religious metaphorical usage)
alférez captain of religious fiesta, pl. *alfereces; ʔlperés, ʔalperesetik* (Sp.)
ʔali?b'al assistant to religious official
ʔalisil attendant to alférez
ʔalkal judge, pl. *ʔalkaletik; alcade* (Sp.)
ʔapultol apostles
b'alnial male in-laws; applied to assistants in household ceremonies
b'atz'il genuine; *b'atz'il k'op* genuine language (i.e. Tzeltal); *b'atz'il winik* genuine man (i.e. member of the community)
bersinatak neighbors
cabildo town hall
cacique local leader; *cacicazgo* supporter of a cacique
č'om betrothal
compadre co-parent in godparenthood relationship
firmanetik signers; literate men who sign documents in the town hall
fiscal assistant to the priest
h-meʔtikčič'u Our Grandmother the Moon
huʔel official, pl. *huʔeletik*
ʔič' haʔ baptism
ʔič' rason taking of understanding
ʔič' yoʔtan taking of heart
kallan person of European culture; non-Indian male; *castellano* (Sp.)
kobraria brotherhood; head of brotherhood in religious hierarchy; *cofradía* (Sp.)
koronaetik judges during the installing of the alférez
k'ol the last one; youngest child
kotončuh jacket or tunic of indigenous man's costume
krinsipal elder leader who has served in office, pl. *krinsipaletik; principal* (Sp.)

Glossary

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kumare co-mother in godparenthood relationship; ***comadre*** **(Sp.)**
kumpare co-father in godparenthood relationship; ***compadre*** **(Sp.)**
kurik country hick, pl. *kuriketik* Indians not of the center
Ladino male non-Indian
Lahinbahel sk'in last day of a fiesta
la ventosa cupping
lum soil; *hlumiltik* our flesh
maliwanehetik people who "sit and wait" in household ceremonies
martomaetik caretakers of the saints; ***mayordomos*** **(Sp.)**
mayoletik policemen; ***mayores*** **(Sp.)**
me?č'om mother of the betrothal
me?eletik women prayer-reciters
me?ešatel ancestors, when applied to judges
me?iltatil ancestors, when applied to curers as guardians and guardians in household ceremonies
me?tiktatik ancestors
nakawane household officials, pl. *nakawanehetik*
nič'an child, what a man calls his offspring
nič'nal lowest post in the religious hierarchy
nič'nal martoma junior mayordomo
padrino godparent
pasaró man who has served in office, pl. ***pasaroetik; pasado*** **(Sp.)**
Paswamal Decoration Day; first day of all big fiestas
pat?o?tan prayer form
personaetik persons; used in reference to regidores during the installing of the alférez
pukuh evil, devil
síndico assistant to president
sme?ispetb'ak ceremonial embrace
spatbeyo?tan prayer form of speech
Spiritunsantú Holy Spirit
statal ?u?ul leader curer
tamohel soul calling
ta sit me?tik tatik in the eyes/presence of the ancestors
tat father; elder
Tatik K'ak'al Lord Sun
Tatik Martil St. Peter the Martyr
Tatil Martoma Lord Mayordomo

104 *Tios Niẽ'anil* Jesus
Tios Tatil God the Father
ʔuʔuletik curers
wayohel animal spirit; *swayohel* his animal spirit
Wiẽperel Vespers; eve of a fiesta
yermanotak his siblings
yol balamilal center of the world; navel